

A. he maketh the hye part so plain.

As for oportet, of which he speaketh here, we shall talke of after in the
theophane. But none touch mye this worde, they answered sed, Master Master
sayth this. ¶ That is not so, nor there is no such worde in the tēple.

¶ To yone se, good reader, that he sayeth too thymō. One that it is
not so, and another that there is no such worde there in the tēple. As
for the worde yad reader, I will not greatly strive with him. But
where he sayeth it is not so, and thē even affirmeth that they answered
not: I thinke the wordes of the tēple will well maintain my sayinge.

B. for yad reader, when they sayd. None can be yare so hye as to
cāse: And when they sayd: This worde is harde, and none can heare
it: For not these wordes prove that they answered, and thought it
strange, when they pulled it so harde that no man might abyde to heare
it and aske how he could doe it, by cause they thought it impossible.

None yone se good reader, that the yhepoll with the self same thinge
that I saye, they saye not the self same worde, and therefore
both Master Master in sayinge it is not so.

¶ But by this is mye rage of Master Master, off had winton that
Abolon read anye with Ammon his brother for reveling his sister
Hamur: Master Master would saye, loe yad reader, here thou haste
not a taste but a tūme full of More's common's pervertinge of yodab
holy wordes, as thou seest him here falsely and apostolently destroye the
yone sense of yodab's worde, so doth he in all other places of his
worke, for where he sayeth that Abolon read anye with Ammon,
it is not so, neither is there anye such worde in the tēple, except
More will expounde owerat un est mirabatur ei, he hated him,
that is to saye, he read anye with him, as he expoundeth mirabatur
bant, id est mirabantur, they ammirred, that is to saye, they wor-
shipped. And thē More this poete make a man to symple an asse.
¶ for the byble sayth not as More sayth, that Abolon read anye with
Ammon. for the tēple sayth no more, but that Abolon hated Ammon,
and raised him to be killed.

¶ Some like yone yone good reader, that this is a shew of Master
Master. This proveth not him a poete that can make a man symple
an asse, but proveth him rather in steade of a poete, and in steade of a
man

E. Man a very starke asse in dede.

the thirde Chapter.

40.

6.

10.

8.

But of very brouth good student not without a good cause, and a great
 and rather touch the thinge that was the cause of the Jewes Manner
 and their diffension upon this disputed upon the matter, then I did there
 Manner, and their diffension. For of brouth where he said of him self
 that he was a doore: there grew diffension amonge his hearers, upon
 that worde of hye, and upon other wordes that he spake therewith
 at the same tyme, so that the yhesuist sayeth, † And there was diffension
 amonge the Jewes upon these wordes, some sayinge that the devill was
 in him, and some sayinge Mase, and that the devill was not wont to make
 blinde men see †, so there was here diffension and disputinge upon the wordes
 of eatinge of his fleische. But in the .xx. Chapter they methinge Mase of his
 callinge him self a doore, for he expounded the parable at length, so that
 they perceived well that he called him self a doore, but onely by waye of an
 allegorie. And though he called him self a doore, they merveyled not of
 that worde when he declared it, for they perceived it for a parable. But they
 disputed upon that worde and upon his other wordes also, wherein he sayde
 that no man coulde kille him against his will, and that he would dye for
 his sheepe, and that he hadde power to putt awaye his soules and take it
 againe. Of these thinges they disputed, and thought them strange and
 Maseglond too. But not for the wordes or the manner of speakinge, but
 for the very matter. for all they understode the wordes wel to the will, but
 manye of them beleved them not. But not one of them did solake that worde
 I am a doore, as that they merveyled howe that coulde be. And therefore none
 of them for any wise merwaile sayde theret, howe can he be a doore: as
 these Jewes sayd here, howe can he give us his fleische to eat. And there-
 fore as I saye, therein appeareth well, that our saviour in the tone place
 called him self a doore by waye of parable, and in the tother spake of the
 kinge of his own very fleische it self, beides all parables. which well
 appeared faye by his endyme. for the tone worde they perceived for
 a parable, and therefore none of them merveyled of the manner of the
 speakinge of that worde, though they merveyled and munnoured and
 disputed at the thinge that the parable meant. But in the tother place,
 many merveyled at the thinge by the selfe same name that he gave thereto
 sayinge, howe can he give us his fleische to eat: where it well appear-
 eth, that they perceived that he spake of verye eatinge of his fleische
 in dede, and in the tother place appeared, not that they thought he meant
 that

A. foloweth, nor of the heresies. But yet his mother dyd abide by them,
 and avowed them in his face, with some Maister, and to send, abt anghel
 moeth appere that he sayde true. And some Maister moeth of the
 monke falsely have sayned into hymne thynge against his own
 brother, his own father, and hymself, beinge thereto, nothinge compellid
 nor pnted either in quene or feygne. Nor was the father dead, and
 other, whiche was not come by, nohowe was myghte further examyned of
 that myghte scholer, wynnynge that he, whiche as I tolde you confessed
 this matter: shewyd us also at the fyrste tyme of one man in london
 taken for good and honest, whiche was abt he sayde, a scholer also of his
 brother in the heresies: whiche man for his honestye was forborne
 to medle with, till we shoulde have the other brother: whiche as some
 as we hade in hande, and that he was avowyd to the Maister, that
 other man, whiche was abt I tolde you, detorted unto us for an heretike
 and a scholer of his, came to me to laboure and sue for hym, glaudynge
 that he dyd it for charitye. And for as muche as we thought we shoulde
 not sayle of hym when we monke have hym: we forbore the rofere
 to examyne hym, till we shoulde have examyned the other whom
 he laboured for. But then were we not ware in what myght we
 shoulde be dysappointed of hym: for so mych happed it in dede, that
 after his beinge at moche laboure for hym, whose scholer in howe
 so he was detorde to be, he was in his own heresies so deeplye stricken
 and sayne. And that mych ended had he. What response dyd
 he make, god knoweth, for I can tell you no further. My soryer John
 of your freinds, but upon the whole tale it cometh to me now, where
 that I was was himself not cleve of this matter. Envoye of I so
 seemed it as farre as I coulde writte, unto as many as ever have it,
 and woulde yet if more have seemed so more clearly, if they had
 been present at the examynation, and so we under what matter the man
 came forth the therewith. But yet of your freinds, as forth as any shal
 be able, though I myself ^{maye} ~~am~~ an heretike, yet myghte he have
 be good ynnocent. And no good reason at the present a good booke
 shoulde be brenned with an evill man. Ye shall me well knowe of
 J.

E. I, and put me well in mynde. for that was the thynge wherby ye took
occasion to talke of ~~James~~: of whom we talked so longe, that at last I had
forgotten wherfore, and wherupon we entred into that communication.
And yet make these booke not litle to the matter that we have in hande,
I meane towards the ~~purpose~~ ^{purpose} wherby we have in hande that ~~James~~
~~read of~~. for in such a sorte tyme as he was ~~present~~ ^{present} for an heretike,
there laye his enghyshe byble open, and some other enghyshe booke of
his, that eny man might see the q'larer notes with his own hande,
such a wordes, and in such a wise, that there was no wyse man that
good were, have any great doubt after the sorte thereof, what manerly
mynde the men had, both he that wrote them, and he that so made them.
I remember not more the specialltyes of the matter, nor the formall
wordes as they were written. But they if I remember well, that beside
other thynge framed for the fame of divers other heretike, there
were in the quyle of that byble, such wordes touching the blessed
sacrament, as good christen men did muche abhorre to heare, and not
have the readers undoubted occasion to thinke that the booke was written
after wylliam of wyke, and by him translated into our tongue. And
yet whethor the booke be linned or secretly kept, I am not surely
saye. But surely were the clearyng of my mynde, it should be
somewhere referred for the perpetuall use of the matter, there
hath yone somthe sayngs and sayngs thereof. which as I before
wrote all well answered, and the mynde fully satisfied of my
man that was there, and good therewith, that one had overheard
reade, and admytly considered that booke.

The .xv. Chapter.

The messenger wherof, some saye whith he hath herd
saye by some of the clergy: wherfore the scripture should
not be suffered in enghyshe. And the author sheweth his mynde,
that it more convenient to have the byble in enghyshe: and
therewith endeth the thyrd booke.

Now good your frende, yet for all this, am I so muche bounde
the clergy should have the byble out of their hande, that am
no more but theyr Master tongue. I had most of that I feared
you playnly that theyr hope it not from them. for I have shewed
you that theyr hope more from them, but such a translation a ble
enghyshe